Arthur J. Brown

The Universal Christian Conference on Life and Work

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The Universal Christian Conference on Life and Work

STOCKHOLM, SWEDEN

AUGUST 19-30, 1925

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By

ARTHUR JUDSON BROWN

Chairman of the American Section and one of the Joint Presidents of the Conference

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THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

Under the Joint Presidency of

THE MOST REV. THE ARCHBISHOP OF UPSALA, D.D.
THE RIGHT REV. THE LORD BISHOP OF WINCHESTER, D.D.
HIS GRACE THE METROPOLITAN OF THYATEIRA
THE REV. ARTHUR JUDSON BROWN, D.D., LL.D.

And the General Secretaryship of

DR. HENRY A. ATKINSON

OFFICERS OF THE CONTINUATION COMMITTEE:

Chairmen:

THE FOUR JOINT PRESIDENTS OF THE CONFERENCE
(Serving one year each in rotation)
Chairman of the Executive Committee for 1926:
THE RIGHT REV. THE LORD BISHOP OF WINCHESTER

General Secretary:

DR. ATKINSON, 70 Fifth Avenue, New York

Associate Secretaries:

PROFESSOR EUGENE CHOISY, Geneva
MISS LUCY GARDNER, London
THE REV. ADOLF KELLER, D.D., Zurich

3/9/15
WORLD'S COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS Geneva (Switzerland)

The Universal Christian Conference on Life and Work

THE idea of a Universal Christian Conference on Life and Work, like most great ideas, arose in many minds. World conditions naturally suggested it. As the Great War dragged its bloody length along, increasing numbers of thoughtful men began to ask: What can be done to make the churches realize more adequately the implications of the Gospel of Christ and their duty to apply them more effectively to the problems of the modern world in order that such an awful tragedy may never occur again. This feeling found voice through various organizations of Christian men and women. In Europe, the Archbishop of Upsala, Sweden, eloquently advocated a world conference of churches to consider these and related questions. In America, the Federal Council of the Churches of Christ, in 1916, adopted a resolution to the same effect and instituted correspondence on the subject. Shortly after the close of the War, Lord Haig, Commander-in-Chief of the British Army, said: "Now that the ordeal of war is over, I believe that the churches, if they will but act together, have a great and unequalled opportunity to secure and preserve for all time, to the lasting advantage of our race, that capacity for common effort, spirit of fellowship and community of ideals which by their teaching and example they did so much to foster during the war."

The first definite step toward a conference was taken by the World Alliance for Promoting International Friendship through the Churches at its meeting at The Hague in September, 1919. That small group from fourteen countries represented the first attempt after the Great War to bring together in prayerful conference Christian men who had been so bitterly and sadly divided by four tragic years of horror. The Alliance unanimously adopted a resolution, presented by the Archbishop of Upsala, declaring that the time had come for "an Ecumenical Conference of different Christian communions to consider the urgent practical tasks before the Church at this time and the possibility of co-operation in testimony and action." The conviction was expressed that the Conference should not be merely a voluntary association of selected indi-

NOTE—Part of this material was published in *The Outlook* of October 14 and is used here with the consent of the publishers.

viduals but that it should be officially constituted by the churches and composed of delegates appointed by them. There had been many national and denominational conferences, many international ones of particular groups or unofficial individuals. But never since the birth of Protestantism in the sixteenth century had there been an official international conference of the churches as churches.

The Alliance thereupon appointed a committee to confer with representative men in several countries. Everywhere the response was sympathetic. A conference in Geneva in 1920, convened by the Federal Council, set up a Provisional Committee on correspondence which sent letters of invitation to the various ecclesiastical bodies. Twenty-five American denominations responded by appointing official representatives on a Committee of Arrangements, including all the leading denominations of America, except the Southern Baptist. Similar committees were constituted in Europe. The Provisional Committee was then dissolved. The sectional committees elected representatives on an International Committee, which convened in Helsingborg, Sweden, in 1922, organized under the joint presidency of the Archbishop of Canterbury, the Archbishop of Upsala, the Patriarch of Constantinople, and the Chairman of the American Section, and appointed Dr. Henry A. Atkinson of New York General Secretary, and Dr. Thomas Nightingale of London, Dr. Adolph Keller of Zurich and Professor Eugene Choisy of Geneva Associate Secretaries.

The primary purpose of the earlier church Councils was to define sound doctrine as against heretical teaching, but it was understood from the outset that the Conference on Life and Work would not deal with questions of creed and ecclesiastical organization but that it would limit itself to the practical work of the Church at home and abroad. If one may adapt the words of Bishop Charles Gore: "I see no prospect of reunion among Christian denominations on any wide scale within the measurable future. But whatever the future holds, there is one thing which can be seriously undertaken at once, the importance of which it is hard to exaggerate, that is the union of Christians in their various sections for moral and social witness and service. The first duty of the Church today is to re-erect the ethical standard of Christianity not only with regard to sexual relations and the control of our passions but also with regard to commercial morality and the obligation of truth both in commerce and politics, to the right and, much more, the duty of property and

the sin of avarice, and to the meaning of brotherhood and the equal spiritual value of all human souls. . . . Such a fundamental ethical reform in the Church's teaching . . . . might unite all the most real friends of Christ in co-operative effort even at once, while the long process is gone through of thinking out afresh our theological principles."

In this spirit, the Committee on Arrangements faced its task. Believing that only in Christ's way of life can the world find healing and rest, the purpose was to learn the mind of Christ as revealed in the Gospels toward those vital questions of Christian life and work which are so acutely urgent in our civilization. The need for making some such concerted endeavor to learn afresh the mind of Christ cannot be exaggerated. Thoughtful men in all lands are yearning for purer politics, the elimination of the evil causes of industrial unrest, and the rebuke of that grossest of all heresies—that men can be Christians as individuals and pagans as citizens and governments. Methods which ignore Christ have been tried and have failed. Secular education has increased capacity for evil. Science has invented new means of destruction. Ability to utilize nature's forces has outstripped the development of conscience. To set ourselves to discover the will of Christ and under the guidance of His spirit to find wise ways of applying His teaching, is surely the paramount task of the Church.

It was agreed that these practical questions should be considered under six general heads:

1. The Church's Obligation in View of God's Purpose for the World,
2. The Church and Economic and Industrial Problems,
3. The Church and Social and Moral Problems,
4. The Church and International Relations,
5. The Church and Christian Education,
6. Methods of Co-operative and Federative Efforts by the Christian Communions.

Strong Commissions were appointed in 1922 to study each of these great subjects. These Commissions worked faithfully upon their respective subjects and presented their reports to The International Committee, which spent ten days of intensive labor upon them prior to the opening of the Conference. For this purpose the Committee divided itself in sub-committees. These Committees were representative in character and included widely different elements. For example, the nineteen members of the Committee on Education came from sixteen independent ecclesiastical bodies in twelve countries, three continents, spoke eleven languages, and

represented almost every type of educational philosophy. Similar differences were found in other committees. At first it seemed as if agreement were impossible among such widely variant elements, but at the end each committee was able to present a unanimous report. It is not to be supposed that the reports completely expressed the mind of the Conference. The subsequent discussions showed that some of the reports were too conservative to satisfy some of the delegates. All the more significant were the agreements which appeared; all the more impressive was the action taken.*

The long planned for and prayed for Conference opened in Stockholm, Sweden, August 19, 1925, and continued in session until the close of August. The total number of delegates was 610. They came from 44 different countries and represented 103 denominational bodies of 31 communions and over 345,000,000 Christians. No such representative Conference of churches had ever been held. Said the King in his address of welcome: "Sixteen hundred years ago, the trusted men of the Church of that time met at Nicea to give expression to their faith in our Saviour and in the being and revelation of God. The meeting now held here, more than one and a half thousand years later, has a not less important aim. It will endeavor to make clear what Christianity ought and can do, faced with the burning questions of our times which demand the joint and conscious efforts of all the best forces to reach a happy solution." While the Council of Nicea represented all Christian churches, they were then comparatively few and in a limited geographical area. The Stockholm Conference came from the world. Although it did not include Roman Catholics, it did include one or more branches of every other historical Christian communion. Twenty-five denominations in the United States were represented, eighteen in the British Empire, forty-four in Continental Europe, nine in other countries, and seven branches of the Eastern Orthodox Church.

The delegates came from the uttermost parts of the earth. Lands of which the men of the fourth century had never heard were prominent. The largest delegations naturally came from Europe and America, but there were also delegates from China, India, Japan, Africa, Brazil, Canada and Australia. The American delegation numbered 155 beside a considerable number of visitors. Some of the strongest men and women in America were present and bore their part in the Con-

*Article by Dr. Wm. Adams Brown on "The Inter-Church Conference at Stockholm," in *The American Review of Reviews*, December, 1925.

ference and its various Commissions and Committees. One of the four Joint Presidents and the General Secretary were Americans, and the appointed speakers selected by the International Committee on Arrangements included thirty-four Americans. And yet so impressive and varied was the membership of the Conference that the American delegation did not appear large or prominent. The German delegation was a remarkably able one and its members made notable contributions to the discussions. It was interesting to note the varying types of ecclesiastical organization, forms of worship and religious experience which the Conference represented. One saw Archbishops and Quakers, Lord Bishops and Congregationalists, representatives of State churches and Free churches, ritualists and mystics, dignitaries in richly embroidered robes and in sober black, men who were accustomed to use a prayer book and men who used only their own language. The distinctive dress of the bishops, archbishops, metropolitans and patriarchs of the Eastern Orthodox Church (Greek Catholic) made them the most picturesque of the delegates. Headed by the venerable Patriarch of Alexandria, they, for the first time in history, entered into official conference with representatives of Protestant churches, and their dignity, courtesy and Christian spirit added much to the interest and value of the occasion.

Solemnity and splendor marked the opening of the Conference. The Cathedral of the State Lutheran Church was thronged with reverent worshippers, and multitudes were unable to gain admittance. The King and Queen, the Crown Prince and Crown Princess occupied the royal box. The great organ, the trained choir, and the congregational singing of the hymns made music of such mingled sweetness and power that our souls were thrilled. It was worth travelling far to hear the mighty volume of melody in such hymns as "A mighty fortress is our God" and "The Church's one foundation is Jesus Christ her Lord." The stately liturgy of the Lutheran Church was intoned by robed priests with resonant voices, and a sermon worthy of the great occasion was preached by the Bishop of Winchester of the Church of England. Then the delegates went in procession to the Palace where the King made an address of welcome, to which responses were made by the Bishop of Winchester for the British delegation, the President of the Federation of German Churches for the Continental, the Patriarch of Alexandria for the Eastern Orthodox, and the Chairman of the American Section for the American. The vest-

ments of ecclesiastical and academic dignitaries and the uniforms and decorations of court officers, cabinet ministers, diplomatic representatives of many lands, and army and navy officers added brilliance to a memorable occasion. After the formal addresses the King entertained the delegates at luncheon. No other religious conference of modern times was opened with such splendid ceremony.

For ten days serious consideration was given to the pressing problems of Christianity in the modern world, under the joint presidency of the Archbishop of Upsala of Sweden, the Bishop of Winchester, the Metropolitan of Thyateira, and the Chairman of the American Section, who presided in turn. Daily sessions were held from 9:30 A.M. to 12 and from 2 to 4 P.M. These were followed by public meetings from 5 to 7 P.M. and 9 to 10:30 P.M. Subjects of wide range were grouped under the reports of the six commissions which had been at work for three years.

A typical session illustrated the cosmopolitan and ecumenical character of the Conference. It began with a devotional half hour conducted by an Anglican clergyman from Oxford. Then the subject of the day was presented by a former member of the British Parliament, who was followed by a professor in Berlin University, a Methodist pastor from Detroit, a theological professor from Czechoslovakia, a famous scholar from Holland, the Bishop of Finland, the Chief Justice of the Court of Appeals of Sweden, the Greek Archbishop of Roumania, an Episcopal Bishop from Japan, and others, until one felt that almost every conceivable phase of the subject was being passed in review. The speaker who had been appointed to open the presentation of a given subject was allotted twenty minutes. Then the subject was thrown open for free discussion from the floor under the seven minute rule. The only limitation was the requirement that those who desired to speak should send in their cards the preceding afternoon. This insured thoughtful preparation, lessened the danger of hasty and ill considered utterance on side issues, and enabled the Chairman to recognize speakers in due alternation of countries and churches. The speaking, as a rule, was of a very high order. Able men and women had come to the Conference for a serious purpose. They had studied the subjects that were to be considered and they discussed them with a freedom and intelligence that made a profound impression.

What was the object of the Conference? It was stated by the American Joint President as follows:

First, to make more clear the world-wide task of the Church and to face it as a whole; second, to consider in all frankness and penitence the defects in ourselves and our methods; third, to promote closer fellowship of the scattered churches of the world; fourth, to rise above provincialism and sectarianism and take wide views of the Kingdom of God and of our relation to it; fifth, to assure the churches of Continental Europe, divided and crippled by the Great War, of our brotherly interest and to counsel with them regarding the reconstruction of their shattered activities; sixth, to consider how the Gospel of Christ may be more effectively applied to those moral, social, industrial and international questions which are confronting every nation.

Never before have these problems been so acute. The World War let loose all the primitive passions of suspicion and hatred, of greed and passion. Seven years after the Armistice, conditions are still unstable and men are talking of "the next war." The whole structure of civilization is menaced. How shall relief come? Not by armaments, which only intensify the war spirit. Not by diplomacy, which can only deal with expedients and externals. Not by any merely human devices. Christ and Christ alone has shown the way. The Conference sought therefore to summon the churches in all lands to apply themselves with stronger faith, more resolute purpose, and more fervent prayer to the great redemptive work which Christ has laid upon His Church. No mechanical schemes for getting different churches and races to work together for the common good will succeed until a new atmosphere of fellowship and prayer is created. In such an atmosphere many present difficulties would evaporate, and many things now impossible would become easy. If I may adapt words spoken by Dr. Oswald Dykes and Dr. Andrew Murray of another conference: "There can be no real co-operation before we are truly united in friendship and love. And the only way to united action is that we shall become better acquainted with each other, and shall foster a spirit of mutual love and confidence. This constitutes a sufficient answer to the question as to the real use of this meeting. Such an exercise of Christian fellowship carries rich blessing with it. The power and the courage of the individual soldier depend largely, not merely on the confidence which he places in his general, but upon the power and the faithfulness of the army to which he belongs. Everything that strengthens this conviction in him increases the qualities which are indispensable in an army

that is to overcome, namely, enthusiasm and courage. In the Church of Christ we have not merely 'one spirit' but 'one body,' and everything that tends to emphasize the unity of that body brings a blessing with it. The enduring blessing of the Conference will be experienced, not in any undertaking in which the Conference itself may engage, but in the spirit which the Churches that have been represented on it display towards each other in the work they are accomplishing for God."

If this testimony could be given regarding a denominational conference in 1877, how much more emphatically can it be given regarding the Universal Christian Conference on Life and Work in 1925! Because the delegates believed this splendid all-embracing fellowship worth striving for, its members journeyed far over land and sea to Stockholm for the devout consideration of these great issues and the inspiration of this rich fellowship. All who were present felt the transforming effect of a true spiritual partnership. Members who had labored in widely separated places of the earth, in some of which the Church appeared small as compared with the obstacles confronting it, became conscious at Stockholm of the splendid strength of the Church of the Living God of which they are an integral part, and they took new courage for the future.

Was the object of the Conference realized? A few questioning voices have been heard, but the overwhelming concensus of opinion that has been expressed in hundreds of addresses, letters, newspaper and magazine articles in all parts of the world is to the effect that, in so far as a Conference could realize its object, that object was realized. Of course those who expected the Conference to settle all the vexed moral, social, industrial and theological problems of our generation were disappointed. The Conference was the nearest to being a cross section of the universal Church that the modern world has seen, and while there is unanimity regarding the evils of war, intemperance, industrial injustice and various other social, national and international wrongs, there are differences of opinion in some cases as to the best method of dealing with them. Such differences are to be expected among free men and the fact that the Conference refused to identify itself with extremists who deemed their particular remedy the only one is altogether to its credit. The Committee on Arrangements clearly explained at the outset that the Conference was not a legislative body, that it had no authority to commit its constituent churches or to deal with questions of theology or

ecclesiastical organization. It was distinctively a Conference, wisely so, necessarily so. Never before have the practical problems of this generation been so broadly and frankly faced; never before have they been so intelligently discussed. Common problems were better comprehended, and the common objective was more clearly envisioned.

Those who are dissatisfied because more decisive actions were not taken should remember not only the necessary limitations of such a Conference but that the major evils of our day cannot be remedied by merely mechanical means or the votes of churchmen. It is simply rhetoric to say that the churches could, if they wanted to, prevent wars, adjust the disputes of capital and labor, and put an end to intemperance and law breaking. The churches have neither the organization nor the power to order governments, corporations and labor unions to do this or that. The world had such a Church in the Middle Ages, and found the temporal power of an ecclesiastical hierarchy intolerable. Sensible men, within as well as without the churches, have no mind to repeat that experience. Statesmen, employers and working men when animated by the teaching and spirit of Christ are better qualified than clergymen to work out practical methods of detail. The true function of the Church is rather to state the principles of the Gospel of Christ; to insist that they are practically applicable to all life, individual, social, national and international; to insist that nothing that men are or that men do, either individually or collectively, is exempt from the law of righteousness; to create an atmosphere of spiritual fellowship in which these principles can work; and to proclaim that if men and nations will be just and act in accordance with the Golden Rule and the spirit of Christ the problems of society which now appear insoluble will be easily solved.

The Conference in Stockholm was true to this function of the Church. It was eminently sane. Cranks, fanatics, faddists and propagandists were not in evidence. A distinguished Continental delegate expressed the common mind when he said in the closing session: "I came with mingled fears and anticipations. My fears have been dispelled and my anticipations have been more than fulfilled." The Conference has undoubtedly made the most notable contribution to Christian fellowship and understanding that has been made for many centuries. It created a purer atmosphere. It showed that a new spirit is abroad among the churches of the world; that Christianity is not an esoteric thing

or for a part of a man's life, but that it is for the whole life and all the relationships of man.

Two outstanding actions, however, were taken on the closing day. One was the adoption of a "brotherly Message to all followers of Christ, beseeching them to join with the members of the Conference in prayer, confession, thanksgiving, study and service." It is a memorable document and it is to be widely circulated throughout the world. Grant that, in the judgment of some, it might have been strengthened at a few points; yet taken as a whole and as the composite opinion of representatives of many different communions, it is a noble deliverance. Said an editor who was present: "Let no one scorn the gospel preached at Stockholm. It is nothing short of miraculous that such a statement could be issued to all. Now, for the first time since Jesus walked the earth, the moral and social implications of Christianity have been officially recognized, in a world-wide way accepted, and sent forth as the mind of the Church."

The other action was the appointment of a broadly representative "Continuation Committee" of 67 members with the following major duties:

"1. To perpetuate and strengthen the spirit of fellowship which the Conference so happily exemplified.

"2. To publish the proceedings of the Conference in official and also in popular form.

"3. To carry on the work of the Conference, and to consider how far and in what ways its practical suggestions may be made operative.

"4. To gather information regarding the methods of co-operation among the churches in the various countries for the objects which are the concern of the Conference; to counsel with them as to methods of closer international co-operation; to do what may be found wise to facilitate the formation of such agencies in countries where they do not now exist, and to issue from time to time such publications as will serve to keep the churches informed regarding the work of the Committee and such other matters as are germane to the purposes for which the Committee exists.

"5. To consider the practicability of holding another Universal Christian Conference on Life and Work at some future date."

The members of this Committee were nominated by the delegates of the respective sections and confirmed by the full Conference. Care was exercised to make it as representative as practicable both geographically and denominationally, the membership for this purpose being distributed as follows: American Section 13; British Section 10; European Continental Section 20; Eastern Orthodox Section Oriental 12; Churches in other lands which are not represented in the preceding sections 12. The distribution in the last section is to be as follows: Australia 1, Canada 1, China 2, India 2, Japan 2, South America 1, Near East 1, South Africa 2. The personnel of this fifth Section is to be selected in conference with the churches of the countries concerned. The personnel of the other Sections is as follows:

MEMBERS OF THE CONTINENTAL EUROPEAN SECTION:—

Austria
Dr. Victor Capesius.

Czecho-Slovakia
The Right Rev. Bishop Jur. Janoska, D.D.
Substitute: Rev. Prof. Francis Zilka.

Denmark
The Right Rev. H. Ostenfeld, D.D., Bishop of Själland, Copenhagen.
Substitutes: The Right Rev. V. Ammundsen, D.D., Bishop of Haderslav.
The Right Rev. C. Ludvigs, Bishop of Aalborg.

Esthonia
The Right Rev. J. Kukk, Bishop of Esthonia, Reval.
Substitute: The Rev. H. B. Rahamägi, D.D.

Finland
The Right Rev. J. Gummerus, D.D., Bishop of Tammerfors.
Substitutes: The Rev. Arthur Hjelt, D.D.
The Right Rev. Max v. Bonsdorff, D.D., Bishop of Borga.

France
M. le Professeur Wilfred Monod.
Substitutes: M. le Professeur Henri Monnier.
M. le Pasteur Louis Appia.
M. le Pasteur J. Jézéquel.

Germany
Dr. H. Kapler, President of the German Evangelical Church Federation.
Substitutes: Baron Wilhelm F. von Pechmann.
The Right Rev. Bishop D. Ihmels.
Dr. Simons, Reichsgerichtspräsident.
Prof. Dr. Deissmann.
Oberkonsistorialrat Dr. Scholz.
Prälat Dr. Schoell.
(The German members to sit provisionally until appointed in October by the Evangelical Church Committees.)

Holland
Prof. Dr. J. R. Slotemaker de Bruine.
Substitute: Prof. Dr. W. J. Aalders.

Hungary
The Right Rev. A. Raffay, Bishop of Budapest.
Substitutes: The Right Rev. Bishop L. Ravasz, D.D.
Prof. A. de Boer, LL.D.
Baron Adalbert von Kaas.

Latvia
The Right Rev. Karl Irbe, D.D., Bishop of Latvia.

Norway
The Right Rev. Jens Gleditsch, D.D., Bishop of Nidaros, Trondhjem.

Poland
Dr. Julius Bursche, General Superintendent of the Evangelical Lutheran Church.
Substitute: Dr. Blau, General Superintendent.

Roumania
The Right Rev. Bishop Nagy.
Substitute: Dr. Wahlbaum.

Sweden
His Grace The Archbishop of Upsala.
Substitute: Dr. Yngve Brilioth.

Switzerland
Dr. Adolf Keller, of Zurich.
Substitute: Prof. Eugene Choisy, of Geneva.

MEMBERS OF THE AMERICAN SECTION:—

Rev. Peter Ainslie, D.D.
Alternate—Rev. Fred W. Burnham, LL.D.

Rt. Rev. Chas. H. Brent, D.D., LL.D.
Alternate—Rev. Floyd W. Tomkins, Jr.

Rev. Arthur Judson Brown, D.D., LL.D.
Alternate—Mrs. D. E. Waid.

Rev. Prof. Wm. Adams Brown, D.D., Ph.D.
Alternate—Rev. Wm. P. Merrill, D.D.

Rev. S. Parkes Cadman, D.D., LL.D.
Alternate—Rev. Chas. S. Macfarland, D.D.

Rev. Lynn Harold Hough, D.D.
Alternate—Bishop John L. Nuelsen, D.D.

Dean Shailer Mathews, D.D.
Alternate—Mrs. Helen Barrett Montgomery

Rev. Samuel H. Chester, D.D.
Alternate—Rev. C. L. King, D.D.

Bishop James Cannon, Jr., D.D.
Alternate—Rev. L. S. Barton, D.D.

Rev. Dr. E. P. Pfatteicher, D.D.
Alternate—Mr. E. Clarence Miller, LL.D.

Rev. Frederick Lynch, D.D.
Alternate—Rev. John McNaugher, D.D.

Rev. William Y. Bell, D.D.
Alternate—Bishop Clement.

Dr. Henry A. Atkinson.
Alternate—Mr. Fred B. Smith.

MEMBERS OF THE BRITISH SECTION:—

The Right Rev. The Lord Bishop of Winchester.

The Rev. Principal A. E. Garvie, D.D.

His Grace The Archbishop of Dublin.

The Right Rev. The Lord Bishop of Lichfield.

The Very Rev. J. A. McClymont, D.D., C.B.E.

The Rev. R. I. Drummond, D.D.

Sir William Ashley.

The Very Rev. The Dean of Canterbury.

Miss Lucy Gardner.

(One place being still left vacant.)

MEMBERS OF THE SECTION OF THE HOLY ORTHODOX CHURCH:—

His Holiness the Oecumenical Patriarch of Constantinople.
Substitute: His Grace The Metropolitan of Thyateira, Ger-

manos, representing also His Grace The Archbishop of Cyprus.

*His Beatitude The Patriarch and Pope of Alexandria, Photios.
Substitute: His Grace The Archbishop of Nubia, Nikolaos.

His Beatitude The Patriarch of Jerusalem, Damianos.
Substitute: His Grace The Archbishop of Jordan.

His Beatitude The Patriarch of Antiochea.

His Grace The Metropolitan of Athens.
Substitute: Prof. Alivisatos, Athens.

His Grace The Metropolitan of Sofia, Stephan.
Substitutes: The Right Rev. The Bishop of Znepole, Paissij.
Protopresbyter Dr. Stephan Zankow, Sofia.

The Right Rev. The Bishop of Ochrida, Nicholas Velimirovitch.
Substitutes: Archimandrite Valerian Pribitchevitch.
Dr. Irinej Georgevitch.

His Beatitude The Patriarch of Bucharest, Miron Christea.
Substitutes: His Grace The Metropolitan of Transylvania, Nicolae.
Archimandrite Julius Scriban.

His Grace The Metropolitan of Varsava, Dionysius.
Substitute: The Right Rev. Bishop of Pinsk, Alexander.

It is now proposed to go forward in a quiet, progressive way with the work in hand. Under the direction of the Executive Committee five Commissions have been named to study and report to the full Committee on the following subjects:

1. The advisability of establishing a Christian Institute and Bureau of Research.
2. The use of textbooks in the schools of the various countries.
3. Methods for bringing about closer co-operation between the churches and teachers in theological schools.
4. Methods of co-operation with youth.
5. Co-operation with labor.

This Continuation Committee assembled in Stockholm immediately after the adjournment of the Conference, and organized by electing four Presidents, each to serve one year in rotation; the four being The Archbishop of Upsala, the Lord Bishop of Winchester, the Metropolitan of Thyateira, and the Chairman of the American Section. Dr. Atkinson was chosen General Secretary, and Dr. Adolf Keller of Zurich, Professor Eugene Choisy of Geneva, and Miss Lucy Gardner of London were chosen associate secretaries. An Executive Committee of fourteen was constituted, the American members being Drs. Atkinson, Cadman and A. J. Brown.

* His Beatitude The Patriarch of Alexandria died at Zurich on his journey from Stockholm to Alexandria.

But after all, the supreme achievement was not so much any particular action but the Conference itself. In the words of Dr. John A. Marquis: "The Conference actually met. That is the miracle of it. It met after 1,600 years of separations. In spite of all the differences of historical development and theological view, in spite of century-old misunderstandings, in spite of barriers of race and color never more divisive than now, in spite of the narrowness and pride and aggressiveness of national feeling never more assertive and blatant than now, in spite of the differences and antagonisms, the smart of injustice and injury following the Great War, it met." It was indeed no small achievement to assemble delegates from so many countries and denominations, men and women of differing temperaments, racial and national traditions, political, social and religious views, and to have them sit together for ten days discussing the most difficult and delicate questions in a spirit of perfect courtesy and fraternal feeling. A Greek historian records that at the Council of Chalcedon, in the year 451, passions ran so high that the Patriarch of Alexandria kicked his distinguished colleague the Patriarch of Constantinople "like a wild ass." But at Stockholm, while there were often differences of opinion, there was not a harsh or unbrotherly word spoken from beginning to end of that great Conference. "Its proceedings," says Dr. S. Parkes Cadman, "have been eminently judicial, dignified, fruitful, in every way worthy of a high court of our blessed Lord." We have never attended any meeting, denominational, inter-denominational or international, which was more strikingly pervaded by the spirit of Christ. This is not to say that everyone was convinced that the best possible course was agreed upon, but the general concensus of opinion was remarkably harmonious.

The report of the delegates of United Lutheran Church in America, while admitting some disappointments, wisely added that "it must be borne in mind that it is not easy, not possible indeed, to arrest, register and weigh the influences which proceed from such a gathering. Doubtless many minds got there clearer conceptions of the world's needs and the Church's responsibilities; many of those present will, no doubt, be stimulated to more earnest endeavor for the healing of the world's hurt, and will impart their new interest to others. It is the judgment of your delegates —a judgment which was often heard in private conversation and was repeatedly expressed by the speakers

—that the greatest good will register itself in better relations between the churches, in the establishment of new foci of sympathy and good will among all the nations of the earth, and in heartening the churches everywhere to a more courageous forward movement under the banner of Jesus Christ, the great Captain of Salvation."

It would be impossible to characterize in adequate terms the abounding hospitality of the Swedish people. They made the Conference a national event. Several months in advance the King had issued a proclamation regarding the Conference. Everything possible was done for the convenience and comfort of the delegates. Homes were freely opened. The Crown Prince was Chairman of the local Committee on Arrangements and he and the Crown Princess personally entertained in their palace the British and American presidents, the Chief Justice of the Supreme Court of Germany, and a French army officer. Diplomatic representatives of the various nations gave dinners or receptions to their nationals. The formal dinners by the City of Stockholm, the luncheon by the University of Upsala, and the closing dinner by the Swedish Committee on Arrangements were notable events. The Crown Prince and Crown Princess attended every session of the Conference and several of the public meetings. The Primate of the State Church, the Archbishop of Upsala, labored unceasingly and he and other prominent people devoted their entire time to it for weeks in advance and throughout the sessions. The delegates were agreed that they had never known an international conference which was entertained on such a splendid scale as the Universal Christian Conference on Life and Work by the Government and people of Sweden.

Our space limits do not permit mention of all the interesting and important features of the Conference. An account is to be published in a volume which should have wide reading. But I must not close without referring to the deeply religious feeling which pervaded the sessions. It was eminently a Christian assemblage. Prayer, both public and private, was frequently offered. When the delegates joined in the Lord's Prayer, each in his native tongue, the voice was as the sound of many waters. Loyalty to Christ as the Divine Lord and Saviour was repeatedly stressed. The conviction was unanimous that in Christ and in Him alone can the solution of the problems of the modern Church and world be found. Dr. Frederick Lynch wrote in "The Christian Work" that an impression which was

very general was the experience of a new Christian communion. Churches, particularly in Europe, have hitherto lived so separately within their national boundaries that the spirit of international and interdenominational fellowship has been weak. The new fellowship was felt especially in the divine services of the Conference. The German Professor Heiler called the common worship the most wonderful thing of the Conference and was deeply moved by the thought of the religious unity which was expressed in the united utterance of the Lord's Prayer. "The Church Times," an Anglo-Catholic paper, spoke of the common worshipping of God in Jesus Christ as a most valuable fact which has been symbolized for the first time by the Stockholm Conference. Sir Henry Lunn, in "The Review of the Churches," compares the blessing coming from such common worship with the blessing of Pentecost; and Principal Garvie, in "Goodwill," sees in the Conference a manifestation of God's spirit in the hearts of men and takes from it the hope that the best will still come.

Comment was especially made upon the paragraph in the Message in which the Church confesses before God and the world its sins and failures through lack of love and sympathetic understanding, and voices its conviction, and lays it down as the basis of its program, that "the call of the present hour to the Church should be repentance, and with repentance a new courage springing from the inexhaustible resources which are in Christ. Impressive was the declaration that "the Conference has deepened and purified our devotion to the Captain of our Salvation. Responding to His call, 'Follow me,' we have in the presence of the Cross accepted the urgent duty of applying His gospel in all realms of human life—industrial, social, political and international."

The Conference as a whole was a tonic to faith. One felt anew the splendid dynamic power of the Gospel of Christ, the inspiration of the fellowship of a great multitude of believers. Attendance was a mountain-top of spiritual experience. One gained a new conception of the true catholicity of our holy faith. It was as if one's spiritual horizon had widened and one had stepped out of narrow sectarian and nationalistic confines into the wide spaces of the Kingdom of God. It is now our duty and privilege to co-operate with the Continuation Committee in spreading its spirit of united and consecrated service. In the closing words of the Message, "Only as we become inwardly one,

shall we attain real unity of mind and spirit. The nearer we draw to the Crucified, the nearer we come to one another. Under the Cross of Jesus Christ we reach out hands to one another. The Good Shepherd had to die in order that He might gather together the scattered children of God. In the Crucified and Risen Lord alone lies the World's hope." After those memorable days at Stockholm, we joyfully realize anew that

"In Christ there is no East or West,
In Him no South or North.
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find,
His service is the golden cord
Close binding all mankind.

. . . . . .

All Christly souls are one in Him
Throughout the whole wide earth."

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